A SOLACE FOR THIS HARD SEASON:

Publiſhed by occaſion of continuance *of the ſcarſitie of Corne, and exceſſiue prices of all other kind of prouiſion.*

Wherein we may ſee the cauſe of this ſcourge to our griefe, and the remedie for it, to our comfort.

Very neceſſarie to be read and regarded.

LEVITICVS. 26.5.

If ye keepe my Commaundements, you ſhall eate your bread in plenteouſnes, and dwell in your land ſafely.

Roger Dimcombe

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1595.

To the Reader.

ADrian *the Emperour* (*as* D.Martir *reporteth*) *made himself a laughing-stock, when having serious affaires to consult of, he consumed the time in demanding trifling questions of his Gramarians.* P.M. in Commen.Rom.

If (*good Reader*) *I should delight you with fabulous narrations, or poeticall fictions, when I ought rather to write some Elegiacall treatise, or patheticall discourse, were I not as*

worthie to be laughed at as Adrian?

The times and ſeaſons be ſuch, as they rather miniſter matter of lamẽtation, then laughter; of contrition, then deriſion: for who ſeeth not how God doth ſcourge vs with ſcarſitie on the one ſide, and the Spanyards threatẽ vs with warres on the other ſide? who heares not the pitifull and lamentable outcries of the poore for the one, and who feares not the forcible and furious attempts of the other?

The poſſeſſion of this preſent ſcarſitie is nothing ſo grieuous, as the inuaſion of the enemie would be: for he will execute that to Engliſh-men, which Pharaoh intended to the Iſraelites, when he ſayd, I will deuide the ſpoyle, my luſt ſhall be ſatiſ-

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fied vpon them, I will draw my ſword, my hand ſhall deſtroy thē. Exod. 15.9. *Therefore when* Dauid *was offered three plagues, he refuſed to fall into the hands of his enemie.* 2. Sam. 24.14.

This is our comfort, I hope we may ſay of the Spanyard, as Hezekiah *did of* Sancherib: With him is an arme of fleſh, but with vs is the Lord our God to fight our battels. 2. Chro. 14.11.

There was a drought in Ahabs *daies before the famine:* Nabuchadnezzar *had threatned warres to Ieruſalem before hee beſieged it: this ſcarſitie amongſt vs, and the threats of the enemie, are premonitions to vs of Gods impendent iudgements, as the voyce of* Ionah *was to the Ninivites:*

uites: and therefore if we do not take warning with the Niniuites, let vs feare to haue a more grieuous scourge then scarsitie, and a greater mischief of our enemies then menaces.

Such as heretofore haue spent their time in banquetting with Belshazzar. Dan. 5: *in dicing and disporting with* Caligula. Eras. lib. 6: *in pride with* Absalom: *let them now weepe for their sinnes with* Peter; *giue almes to the poore with* Cornelius; *attend vpon the Temple with* Anna, Luk. 2. 37. *For as there is nothing so much prouoketh the Lord as sinne, so there is nothing sooner pacifieth him then repentance:* Nec serum est quod verum, *which is neuer to late, so it be true, saith* Cyprian in ser. de cœna Dom.

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These things considered, and therewith calling to memorie that golden sentence of the Melli-fluous Father: Omne tempus tibi impensum requiretur à te qualiter fuit expensum, *I thought I could not better employ my time then to diuulgate this treatise, as a subiect not fit to be ouer-slipped. VVhich being finished, I haue presented to the world, not as a worke to be censured for any singularitie of learning, but to be practised for the necessitie of the cause, and my selfe to be pardoned for my sinceritie in the penning.*

A Solace.

OVr Aunceſtors would neuer burie in obliuiõ the rare and notable ſignes & obſeruations of God, but did record and publiſh them to the profite of poſterities.

I will recite one example in ſteed of many: We reade how in the time of *Ioſhua*, the Sunne and Moone ſtood ſtill, and the ſcripture ſayth, that this was recorded in the booke of *Aſher. Ioſh.* 10 2.

If Chronologers & Hiſtoriographers will not let to imblaſen and recorde the ſtrange actions committed amongſt mẽ, how much more ought we to ſet foorth the wonderfull workes of God?

To

To report of the exceſsiue raines fell the laſt yeare,& the great ruine that came by the outrage of the waters, and therewith to declare the common rot of all kind of Cattell,and the general defects of the fruits of the earth,our lamentable experience of it, requireth no large repetition. But becauſe the puniſhments of God cannot bee rightly expended, when many either of ignorance knowe them not, or of forgetfulnes ouerſlip them, or of negligence neuer conſider them ; I thought it not impertinent a little to diſplay them. We reade in the Scriptures how it rayned 40. dayes and 40. nights when the vniuerſall deluge was: there was a great rayne in the daies of *Ahab*. 1.*King*.18.but there is not any liuing that euer ſaw a greater fall of water then happened the laſt yeare in a day and night in ſome places in England; ſince the inundation of *Noah* there was neuer heard of the like outrage of water as it was for the time.

Marlorat writing of the water *Siloh*, ſaith

ſaith it commeth with a great noyſe and ſound, by the concauitie and bottome of the ground: not *Siloh*, nor the water *Iſter*, which hath the recourſe of 60. riuers into it, could make a greater noyſe then this water did. When bridges ſo ſtrongly built by all exterior meanes, were with violence broke downe: when dwelling houſes fraughted with ſtuffe, Barnes filled with corne, Stables, Stalles or Cribs, with cattell, whole ſtackes of hay were waſhed down, waſted and carried away, as it was in *Sudbury*, *Hadleigh*, and other neere townes in *Suff. Eſſex*, &c.

To ſee ſo great loſſe of inſenſible creatures, and dumme creatures, but eſpecially to behold and heare the grieuous outcryes of ſo many Chriſtians, would haue aſtoniſhed the ſtouteſt heart in the world: and if our Sauiour Chriſt did weepe to fore-thinke of the miſerie which was to come vpon Ieruſalem, who could not but ſhed teares to ſee or heare of the preſent calamitie which was in theſe places.

These things are passed, and therefore I will not bee tedious in reporting of them.

But to this instant time let vs consider how Gods iugdements doe still pursue vs.

Our Harueſt time was seasonable, the Corne is very yeeldable, and yet it is admirable, that Corne should rise against the Cickle, and the price bee so vnreasonable when it is reaped: and if it bee so deere when our barnes are full, what wil it bee when they are emptie? but God is almightie howsoeuer man imagine.

We haue had that blessing in England, which the Israelites had in Canaan, a land wherein we haue eaten bread without scarsitie, Deut. 8. 9. Notwithstanding although we cannot say, we haue had in our daies three yeares of famine, as was in *Dauids* time, 2. Sam. 21. 1. much lesse seuen yeares of famine, as was in *Pharaohs* daies, Gen. 43. yet it is strange, and so strange, as the oldest man liuing neuer sawe before this, that two yeares of scarsitie

sitie should come together in our time, yea and such a scarsitie as imposeth and carrieth with it extreame prices in all other things.

If we wil reape profit by this, we must consider who it is that sendeth this scarsitie.

1. It is God.

WHo knoweth not that the impious policie and practise of man may do much to further a scarsitie.

May not many of these Badgers and Cornemasters, vnder some lawfull colour, cut the throte of a Commonweale?

Doe not some buy Corne to conuey it away, more for loue of lucre then reliefe? not as *Iacobs* sons did, who were inforced to buy victual in Egypt, to conuey it into Canaan to succour the distressed. Gen. 42.7.

Do not others buy Corne to hoord it vp of purpose to inhance the price, as the

Rulers

I might here take occasion to speake of the extreme byting of fore-hand buyers: but all these reasons cannot inforce vs to ascribe this scarsitie to any humane meanes, but to the diuine prouidence of the almightie.

These allegations and obiections may be refelled in this sort.

1. The generall restraint of Transportation is one speciall reason: for so long as the Corne is conueyed but from place to place within the Land, how is it possible, but that it should bee dispersed and spent in the Land? if within the Land, some places and persons had the benefite of it, and therefore this kind of conueyance could be no cause of this scarsitie.

2. The good orders prescribed & appoynted by her Maiesties Counsell for the bringing forth of Corne, and seruing of markets accordingly, is another reason:

ſon: for by this meanes it could not bee hoorded vp and retayned, ſo that this kind of detention could not procure this ſcarſitie.

3. If the policie of man can cauſe a ſcarſitie it may procure a plentie, and that is not poſsible. *Ioſeph* could by diuination foreſee a famine, and reſerued corne to ſupply the wãt of many in ſome meaſure: but he could not with all his wiſedome procure a plentie. The good orders which are appoynted for prouiſion of corne within this land, and the daily acceſſe of forraine veſſels of corne into this countrie cannot procure a plentie, albeit both of them are a great ſtay and benefit to the land.

4. Admit that ſome lewd members, are caterpillers to their Countrie, yet they bee but the inſtrumentall meanes to execute Gods indignation. The Chaldeans beſieged and ſacked Ieruſalem, yet they were but executioners of Gods ſeruice: for hee had ſayd before, *I will ſend them. Iere.* 25. 9.

So that from these reasons we may generally conclude that it is GOD which sendeth scarsitie and plentie, when it is his good pleasure. In *Ahabs* daies the Lorde caused the earth to bee yron vnder his feete, when he sent a famine, and the raine to fall, when hee sent a plentie. 1.King.18.

Sithence it is God that sendeth scarsitie, it is necessary for vs to know for what cause hee sendeth and continueth it.

2. For our sinnes.

SOme will not let to say, that the reason of continuance of this scarsitie, is because our olde store is spent the yeare before: it is true, yet he that caused it, was able to recouer it, if hee had pleased: for this is one blessing, he hath promised and performed to his people, *Ye shall eate old store, and carry out old, because of the new.* 26.10.

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It was otherwiſe with vs this yeare (although the increaſe of corne is far better then it was laſt yeare): for our houſes and garners are able to holde both our olde ſtore and new, Leuit 26.10. What ſhould bee the cauſe of this? certes nothing but ſinne: *Your ſinnes haue hindered good things from you. Iere.5.25.* What is ſinne that it ſhould procure ſuch a puniſhment? S. *Auſten* ſaith, *Eſt dictum, factū, aut concupitum contra legem Dei*: It is a ſaying, doing, or deſiring againſt the law of God. S. *Ambroſe* defineth it thus: *Eſt præuaricatio legis diuinæ & cæleſtium inobedietia mandatorum*: It is the breaking of the diuine lawe and the diſobedience of the heauenly commandements. Haue not we thus ſinned? then it is no maruell though we be ſcourged with ſcarſitie: for dooth not the Lord himſelfe ſay, *If ye ſhall deſpiſe mine ordinances, your ſtrength ſhall bee ſpent in vaine, neither ſhall your land giue her increaſe. Leuit.26.15.20.* The Iewes were afflicted with famine for their ſinnes. Ioel. 1.

Amongſt many ſinnes that ſhould diſpleaſe the Lord, I note theſe two in the number.

1. Murmuring.
2. Vnmercifulnes.

1. Murmuring was vſed of two kinde of perſons,
   1. The Husbandman.
   2. The poore people.

1. The Husbandman or Farmer in *Anno* 1594. when corne was plentifull & carried ſmall price, it fared with them as the Prophet *Hoſea* complained of the people of Iſrael in his time, *As they were increaſed, ſo they ſinned. Hoſ.* 4.7. for they did murmur againſt God, and would not let to ſay, that they were not able to liue if the price did not riſe, becauſe they paid ſo great rents. The Lord did afterward increaſe the price, but he did diminiſh the increaſe of corne: ſo that was verified which the Prophet *Haggai* ſpeaketh of to the Iewes, *Ye haue ſowen much, but bring in little. Hag.* 1.6. and when the

corne

corne came to threshing, where before they found a Combe, they had not a bushell: like those Iewes, who when they came to an heape of twentie measures, there were but ten. *Hag.* 2. 17.

2. The poore people they murmured the last yeare because corne was so scarse and deere, when the yeare before they made waste of it, because it was plentifull and cheape: they were so farre from submission vnder the crosse of GOD, that they were ready to raile, reuile, and to rise vp against men, as though this scarsitie were simply of mans sending.

Murmuring is a grieuous sinne: If an earthly King cannot indure murmuring of his subiects, because he is a God vpon earth, Psal. 82. much lesse can he, which is a God both in heauen and earth. Therfore we shall reade of many fearefull examples of Gods iustice executed vpon murmurers: Some he punished with the pestilence, Numb. 16. others were swallowed vp of the earth, Numb. 16. many were consumed with fire, Numb. 11. 1.

and why may not murmuring bee one cauſe of this ſcarſitie, ſeeing GOD for ſome one mans ſinne doth ſometime puniſh an hole Nation? 2. Sam. 24.

2. Vnmercifulnes. This was the ſinne of Cornemaſters, they bought their forehand bargaines of poore men, at a ſmall rate in the beginning of *Anno* 1594. and they would not ſtick to take whole forfeitures, which is the moſt byting vſurie and oppreſsion in the land, by the opinion of Maſter *Caluin*, *Nulla eſt crudelior rapacitas, &c. in Harmo.* Hereof it came to paſſe, that their extreame doinges were the vndoing of manie a man.

The Cornemaſter hath nothing to alleage for his excuſe but this: If he might haue his bargaine, he would not take the penaltie of his bond. It is an abſurd saying of an Atheiſt, & no gramercie to ſay, deliuer my bargaine, and I will releaſe the forfeiture, whē corne is better worth then the penaltie. The poore man, *ex duobus malis fugiatur maius*, muſt of force

of

of two euils eſchew the worſt: if he deliuereth his bargaine, he dooth loſe thrice aſmuch as he tooke: if he pay the penaltie, twice aſmuch.

This kinde of cruell griping is to bee condemned in three reſpects.

1. It argueth an ill conſcience. Conſcience is defined by the Schoole-men thus: *Eſt quoddam rationis dictamen, ſecundum quod voluntas mouetur. Tho. Aquinas in Diſt. 39.* It is a certaine inſcription of reaſon, by which the will is moued. If conſcience conſiſt in reaſon, what reaſon hath the Corne-maſter to take an hundred in the hundred? What though the law will giue a forfeiture if it bee followed, ſhall a man take it? God defende. For the Philoſopher could ſay, who was led but by the light of nature, that *Summum ius ſumma iniuria*: Extreame lawe is extreame iniurie. Beſides that, as *Aquinas* ſayd well, *Dictamen conſcientiæ plus obligat quam præceptum prælati*: The lawe of the Conſcience dooth more binde, then the preceptes or

conſtitutions of men. Therefore although the end of the law is to giue euery one his owne, yet the rigour of the law is left to a mans owne conſcience; I meane ſuch a conſcience as is grounded and gouerned by the word: Conſcience ought to carrie the greateſt ſtroke in vs, becauſe it ſhall either accuſe or excuſe vs at the latter day.

2. It impayreth a mans good name. Do we not daily heare how theſe Cornmaſters & griple cormorants are exclaymed of? they wil not let to ſay, there goeth a Cutthrote, one that grinds the faces of the poore, that liueth by forfeitures, that is a murtherer of his Commonweale, that is a Caterpiller to his countrie, that ſucketh the bloud of his brethren. Habak. 2. 6.

Now a good name is more eſtimable then any earthly thing. *Salomon* ſayth, it is to be choſen aboue riches, Prou, 22. 1. for riches may bee recouered when they are loſt, but a good name cannot. The Preacher ſayth, it is better then a good oyntment,

oyntment, Eccle.7.3. for oyntments can but pleaſure vs whileſt wee liue, but a good name remayneth for euer. *Auguſtine* ſaith, It is better then an honeſt life: for this reaſon, *Nobis neceſſaria eſt vita noſtra, alijs fama noſtra:* A good life is neceſſarie for our ſelues, but a good fame for others, that they may bee drawne to practiſe things of good report, *Aug. de bono vid. cap.22.* Therefore who would commit ſuch actions as ſhould impeach his good name amongſt men?

3. It is repugnant to the word. Therfore it is writtē in Leuiticus 25.14. *When thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, ye ſhall not oppreſſe one another.* Now if you haue bought corne after twentie pound the hundred before hand, and at the deliuery it proues to be worth one hundred poūd and more, whether is this oppreſsion for you to take it, yea or no, though the price was doubtfull when you bought it, it is certaine at the receipt? one Writer ſayth

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it is flat vſurie: *Rainer. Pantheo. tit de Vſura cap. 7.* Can you crye out of him which taketh ten in the hundred in money, and in the meane time you take an hundred in the hundred in bargaines of corne? It were well if you would remẽber the ſaying of our Sauiour Chriſt: What doth it auaile to winne the whole world, and afterward loſe your ſoules? For do you not know that the Scripture ſaith, that couetous perſons, oppreſſors, and ſuch like, ſhall not inherit the kingdome of heauen?

To conclude this poynt: we may all confeſſe wee haue ſinned, though not in like ſort. Sinne of it ſelfe is more vglie then any thing: it is ſo odible and intolerable, that God hath appoynted diuers puniſhments for it: he purſued *Saul* with warres, *Dauid* with peſtilence, *Pharaoh* with famine, and all for ſinne: and therefore no marueile though he doth afflict vs with ſcarſitie for our ſinnes.

In that ſcarſitie is ſent for our ſins, we are next to know and practiſe the meanes and remedies, to pacifie the Lord to mitigate it.

3. The remedies and meanes be two. { 1. Spirituall. 2. Politicall.

1. The Spirituall remedies are of 3. ſorts. { 1. Prayer. 2. Penitencie. 3. Obedience.

1. *Prayer.*

SAint *Auſten* ſayth, that prayer *eſt colloquium cum Deo*, is a kind of conference with God. Another of the Fathers ſayth, *Eſt familiaris communicatio cum Deo:* It is a familiar communication with God. *Muſculus* ſayth, it is *affectio cordis*, the affection and bewayling of an afflicted heart. This prayer is of ſuch efficacie, that it aſcendeth vp to God.

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By the olde Law ſuch as ſinned, were to offer a Bullocke, Ram, or ſuch like for ſacrifice to make an atonemēt: the Lord requireth nothing at our hands but prayer: therefore S. *Paul* ſaith, *Let your requeſts bee ſhewed vnto God by prayer. Phil.* 4.6. If an earthly friend haue promiſed to pleaſure vs, would we not ſeeke to him in extremitie? then why ſhould wee not repaire to God by prayer, who willeth vs in all our afflictions to ſeeke vnto him: *Call vpon mee in the day of trouble, Pſal.* 50.15. One man wil ſhrinke from another in the middeſt of his miſeries, as Chriſts Apoſtles did from him: but God doth then promiſe to ſticke to vs, and ſo to relieue vs, as wee ſhall haue cauſe to glorifie him. Therefore he addeth this to the former words, *and I will heare thee, and thou ſhalt praiſe me.* For this cauſe the Apoſtle *Iames* ſayth, *Is any afflicted, let him pray, Iam.* 5.13. All our forefathers in their afflictiōs ſought vnto God by prayer: and not without cauſe, for the profit which proceedeth of

prayer

prayer is vnſpeakable. When *Aaron* prayed for the people, the plague ceaſed, Numb.16.47. when *Moſes* held vp his hand, the Iſraelites preuailed in warre, Exo.17.11. when *Eliah* prayed for raine, the famin ceaſed. Is not that God which did for them, as able to deliuer vs from ſcarſitie, if we pray vnto him as they did? 1.King.8.

2. *Penitencie.*

Iſidorus ſayth, that penitencie is *Medicamentum vulneris*, the medicine of the wound, without it God will neither heare our prayers, nor pardon our ſinnes. Therefore wee are to know what repentance is. Saint *Ambroſe* ſaith, *Eſt mala præterita plangere & plangenda iterum non committere*: It is the bewayling of our ſinnes paſſed, with a purpoſe not to commit them againe. And S. *Gregorie* to that effect defineth it, it accordeth with the word of trueth: for it is written in the Acts, *Repent and amend that your*

your ſinnes may be done away. Act. 3.18.

The profit that cõmeth by repentance is manifolde.

1. It pacifieth the wrath of God. Comfortable is that ſaying in the Prophet *Ioel* to the people (who were brought in great diſtreſſe of corne) *Turne vnto me* (ſaith the Lord) *with all your heart*: then the Prophet concludes, *He will ſpare his people. Ioel.* 2.13. So oft as *Pharaoh* did repent, the Lorde ſtayed his puniſhments.

2. It will cauſe the Lord to ſende vs plentie, as he did to thoſe people in *Ioels* time: for it is ſayd and promiſed, if they repented, that *the barnes ſhall be full of wheate, and the preſſes ſhall abound with wine and oyle. Ioel.* 2. So that our former loſſes ſhall be reſtored againe. Hereof one of the Fathers ſaid well, *Per pœnitentiam bona perdita reſtaurantur*: By repentance goods loſt are reſtored.

3. It will ſaue vs in the end: for ſuch as die impenitent are in a damnable ſtate, as *Saul*, *Iudas*, and *Achitophel* are. *Erit miſeris*

miseris mors sine morte, as Saint *Gregorie* sayth, There shall bee to the reprobate a death without death: insomuch as the very remembrance of death is bitter to them, Eccle. 41. 1. And why? because they liue in dread of that they haue deserued. So that shall be verified which *Salomon* sayth, *That which the wicked feareth, shal come vpon him. Prou.* 10. 24.

4. If we repent not, let vs looke for a further affliction to follow: he can turne our peace into warre, our scarsitie into a famine: yea, and bring seuen times more plagues vpon vs, as it is threatned to the wicked in Leuiticus 26, 21.

Besides, so long as we liue, we shall trauell without comfort. *Animus inordinatus sibi ipsi est grauis*, sayth *August*. A disordered mind is grieuous to it selfe. We shall possesse no peace of conscience. *Salomon* sayth, The wicked fleeth, when none pursueth. Pro. 28. 1. And when we dye, because wee liued without the feare of God, wee shall haue no fruition of the fauour of God.

Here

Here were one good leſſon to be obſerued of Corne-maſters,& ſuch as haue griped and oppreſſed the poore in their bargaines: although they will not make double or quadruple reſtitution, as the AEthnickes did, *Inſtit. lib.*4. or reſtore foure times as much as *Zacheus* did, Luk.19. much leſſe ſeuen fold as much, as theeues did, Prou.6.31. yet it were to bee wiſhed that they would make ſome reſtitution, if they bee able, to ſhew ſome token of their true contrition.

3. *Obedience.*

THeſe three vertues, Praier, Penitencie, Obedience, muſt bee vſed and vnited together. To prayer wee muſt ioyne repentance: *Let euery one that calleth on the name of Chriſt depart from iniquitie,* ſayth *Paul*, 2.*Tim.*2.19. True repentance cannot want obedience: and therefore both are inioyned and combined together: *If the wicked will returne from all his ſinnes, and keep all my ſtatutes, he ſhall ſurely liue. Ezek.*18.21.

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The benefit of Obedience is inexplicable.

1. It is a meane to effect our prayers: *Est petitionis impetratio*. It is the obtaining of our requests, sayth one of the Fathers. Therefore is it written in the word of God: *If any obey God and doe his will, he heareth him.* Hereof saith *Gregorius*: *Si obedientes fuerimus præceptis Dei, obediet Deus orationibus nostris*: If we will be obedient to Gods commandements, hee will graunt our requests. And *Isidorus* to that effect sayth: *Si quod præcipit Deus faciamus, sine dubio id quod petimus obtinemus*: If God hath commaunded any thing, let vs do it, and without doubt we shall obtaine that we desire. If we desire to haue our sinnes pardoned, our fearfulnes altered, our peace continued, or any other benefit obtained, we must liue in obedience of Gods precepts.

2. It is a cause to procure plentie. *If ye walke in my ordinances, and keepe my commaundements, and doe them,* (sayth

the Lord) *your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnes, and dwell in your land safely. Leuit. 26. 3. 5.*

3. It is a confirmation of our loue to God. Therefore Christ sayth: *If any man loue me, he will keepe my word. Iohn* 14. And consequently, *Est apertio regni cælestis.* It is the path to bring vs to heauen. *If thou wilt enter into life, keep the commandements. Matth. 19. 17.*

If the Rechabites were readie to obey the commandemẽts of man, much more ought wee to obey the precepts of God. And if all the creatures of the Element are readie to obey the will of God, what a shame is it for vs to bee negligent? As *Ambrose* sayth well, *Non mediocris pudor imperio Dei elementa parere, & homines non obedire:* It is no small shame that the elements should obey God, and not man to be obedient.

2. The Politicall remedies belong to
- 1. Magistrates
  - 1. Superiour.
  - 2. Inferiour.
- 2. Housholders of families.

1. Magistrates Superiour. The generall restraint of transportation of Corne out of the land, and the good and wholsome orders appointed for the prouision and seruice of corne within the land, are so profitable and laudable, that I shall not adde any thing but this, The Lord prosper and preserue the founders and furtherers of them.

2. Magistrates Inferiour: They must not only haue a care to see the execution of those good orders without fauour, feare, or affection: but they must also, not bee too readie to grant Licenses to Badgers and buyers of Corne. For although many of them may doe good, if either they obserue the tenor of their Licenses,

according to the ſtatute, or tender the eſtate and commoditie of their countrie, as Chriſtians: yet (as *Hemingius* ſayd well: *Sub Chriſtiano nomine in multis, Turcicus animus latet*) oftentimes it falleth out, that many of them vnder the colour of their Licenſes, doe proue caterpillers to the Common-weale: they aime more at their owne priuate gaine, then at a publique benefit. Woe be to him that is the bane of a Common-weale, for hee carrieth many curſes of the people.

2. Houſholders of families, which I diuide for breuitie into
- 1. Gentlemen.
- 2. Husbandmē.

1. Gentlemen (vnder this title you muſt vnderſtand many eſtates) if you wil feele the leſſe of this ſcarſitie, you muſt abate ſomewhat in the prodigalitie of apparell and other ſuperfluous expences, and you ſhall finde, that the very exceſſe that did maintaine that vanitie, will the better

ſupplie

ſupplie this ſcarſitie : for apparell is a theefe to the purſe. Since pride began to conſume ſo much in brauerie, miſerie hath become a great enemie to hoſpitalitie. S. *Barnard* (ſpeaking of apparell) ſaith : *Veſtis ſumptuoſa probatio eſt pauci ſenſus. in Epiſt. Sil. de cura reg. rei familiaris.* A ſumptuous garment is an argument of ſmall wit. If you wil deſerue cõmendation for your coſt, practiſe ſuch things as deſerue praiſe. One of the Fathers ſaith : *Sumptus pro militia honorabilis eſt, pro iuuando prodigos perditus eſt, pro amicis rationabilis, pro pauperibus laudabilis eſt :* The coſt for war is honorable, for our friends reaſonable, for the poore laudable: but the coſt which is beſtowed vpon the prodigall, or in prodigalitie, is caſt away. A Gentleman is better knowne by his port then apparell.

2. Husbandmen (vnder this name I comprehend many perſons) if you will taſte the leſſe of this ſcarſitie, you muſt learne to fare hardly, goe thinly, worke

painfully. For the firſt, you haue example in Chriſt, who was content oftentimes to eate barly bread: then why ſhould you be ſo dainty in your diet? *Fac gulam litigare cum burſa* (ſaith one of the Fathers) Let thy throte contend with thy purſe, and then in the end you ſhall finde what profit it is to refraine the appetite. For the ſecond, you haue exãple in *Adam*, whoſe coate was but made of skins, Gen. 3. 21. then why cannot you be cõtent to weare cloath wrought of wooll? For the third, you haue example in *Iaacob*, who in the day was conſumed with heate, and with froſt in the night, Gen. 31. 40. then why ſhould you refuſe to take paines? It is an honour to play the good husband betimes: *There is a time to keepe, and a time to caſt away*, ſayth the Preacher. Eccleſiaſt. 3. 6. He is to bee deemed a wiſe man that can obſerue the time. When things are deare, it is good to be frugall: when they are plentifull, they may bee more fulſome. Many haue riſen to riches

and

and renowne by frugalitie; but more haue come to pouertie and reproach by prodigalitie.

This ſparing diet is good for the benefit of our
1. Subſtance.
2. Bodie.
3. Soule.

1. Subſtance. Wee commonly ſay, that ſparing is a kind of getting. It is true: for he that taketh paines for his liuing abroad, and is prodigall in his expences at home, may well bee a drudge to the world, but hee ſhall neuer gather wealth in the world. A leaking veſſel cā hold no liquour. *Salomon* ſayth, *The riches of the diligent man are pretious. Prou.* 12. 27. Therefore hee is not to bee blamed that hath an honeſt care to keepe and increaſe them; but ſuch as bee readie to take a thriftles courſe to conſume them.

2. Bodie. It is healthfull for the body. *Chryſoſtome* ſaith, *Nihil ſic ſanitatem, ni-*

hil ſic ægritudinem fugat vt moderata refectio: There is nothing that procureth ſuch ſoundnes, or preuenteth ſuch diſeaſes of bodie, as moderate refection. For this cauſe S. *Auguſtine* telleth vs: *Sicut ſumuntur medicamenta, ſic ſumi debent alimenta:* Wee ought to take our meate like medicines, for neceſsitie, and not for ſuperfluitie. Hereof the Wiſeman ſaith, He that dieteth himſelfe, prolongeth his daies, Eccl. 27. Doe wee not ſee, that the glutton commeth ſoone to the ground, when the temperat man continueth many daies? This enioyeth the benefit of a long life, the other is *quodam modo homicida & interfector ſui ipſius*, as *Dionyſius* termeth it, a kind of homicide and killer of himſelfe with exceſſe. Therefore one writer ſayd well: *Plures moriuntur gula quam gladio:* More die with ſurfets then the ſword.

3. Soule. It is profitable to the ſoule: for it abateth the pride of the fleſh. Hereof *Hierome* ſaith: *Quanto terra magis impinguatur, &c.* As the earth the more it is manured,

manured, it bringeth foorth the more weeds to hinder the corne: ſo the fleſh the more it is pãpered, it begetteth the more ill motions to impugne the ſpirit. Therefore this ſparing diet is neceſſary, becauſe it reſtraineth the rage of the fleſh: for as there is no fire ſo fierce but may be extinguiſhed, if the wood bee taken away, ſo there is no fleſh ſo luſtie but may be abated, if ſuſtenance be detained. Like a caſtell which is ſoone conquered, if prouiſion faile the fortifiers.

To preſerue our ſubſtance, body, ſoule, by all lawfull meanes it is laudable. Subſtance or riches are Gods bleſsings: therfore it is ſaid of the wicked, *He ſhall not be rich, neither ſhal his ſubſtance continue. Iob.*15.29. If thou haſt riches, & wouldeſt not conſume thẽ, be ſomwhat ſparing in thy diet, or at the leſt be not too prodigall in thy expences It is better to preuent penurie by a ſparing foreſight, then to feed vpon huskes with the prodigall ſonne.

The health of bodie is better thẽ gold, ſayth *Syrach, Eccl.*30. *Ariſtotle* ſaith: It is the happieſt ſtate. We reade in the Scrip-

tures, how the womã ſpent all ſhe had for her health-ſake. If therefore thou wilt be partaker of ſo great a treaſure, vſe a ſparing diet, for it is a meanes to preſerue it.

The Soule is more excellent then any thing: all gold is but grauell to this; all corporall health is not to be compared to this. If men bee ſo carefull to keepe their wealth and health, whē they haue it, they ought much more to bee circumſpect to preſerue their ſoules, becauſe they are more pretious then both the other? And therefore as there is no greater enemie to the ſoule then the fleſh, ſo there is no better remedie to bridle it thē ſober refectiō.

4. *Speciall obſeruations for this ſeaſon.*

Theſe appertaine to the { Rich / Poore } Man.

WE commonly ſpeake in merriment God helpe the rich, for the poore can

can begge. But now wee may ſay more ſimply; God helpe the poore, for the rich can ſhift. The rich are not bitten with the hardnes of hunger, though they may a little impaire their ſtocks: but the poore for want of prouiſion, doe both pinch their carkaſſes, and ouerturne their eſtates. Many of them are conſtrayned as the people of Ieruſalem were in *Nehemiahs* time, to gage houſe, goods, and all they haue, to ſupplie their want with neceſſaries. Neh. 5.

1. *For the Rich.*

IT is vſuall in *Germany*, and ſome other Countries, that ſuch as be able houſholders, ſhould alwaies haue a whole yeares prouiſion of corne before hand, to ſerue their priuat expence, which they alwaies did prouide in a plentie: ſo by that means they preuented, or at leaſt ſomewhat extenuated the hardnes of a ſcarſitie when it happened. If our rich houſholders had in *Anno* 94. when corne was plentifull

and

and cheape, laid vp a yeares ſtore for their prouiſion, the price of corne would at this day haue been more eaſie for the poore: for when men hauing great families, are to prouide them in the market as the poore doe (which buy it but from hand to mouth) what a great hinderance is it to the poore, conſidering their great expences & the quantitie they conſume. And therfore they haue the more reaſon to helpe the poore, becauſe this way they ſomewhat hinder the poore.

Such as haue heretofore in time of plentie, practiſed all policies to make corne deere, by buying, ſelling, tranſporting, &c. ſhould doe now well, becauſe it is ſcarſe, to vſe all honeſt and politicall meanes to mitigate it.

This were fit to be followed of two kind of perſons. { The Marchant. / The Cornmaſter.

1. The Marchant, which hath many times conueyed ouer corne for his commoditie in other coũtries, ſhould do now well

well to bring ouer corne, for the benefit of his owne natiue countrie. What better marchandize, then that which is the maintenance of a Common-weale? We might well forbeare many thinges you bring out of foraine natiõs, far better thẽ corne: for this is the ſtrẽgth, ſtay, & ſtaffe of man. *The King conſiſteth by the field*, ſayth the Preacher Eccl. 5.8.

2. The Corne-maſter, who hath (and I feare me doth ſtill) hoord vp corne to the hinderance of his brethren, ſhould now bring it foorth to further the poore. You know what *Salomon* ſaith, *He that withdraweth the corne, the people will curſe him: but bleſsing ſhall be vpon the head of him that ſelleth corne. Pro.* 11.26. If you haue deſerued thẽ curſe before, now labour to get the bleſsing. Remember that melli-fluous ſaying of S. *Barnard: Vende bladam cum ſatis valet*: Sell your corne when it is worth enough. It is more then enough when the price is too great for the poore: ſtriue to reſtraine, and not to raiſe the price.

The

The rich muſt conſider that God partly ſendeth this ſcarſitie to trie their harts: and therefore as fire is then moſt comfortable to a man, when hee is moſt bitten with cold, and phiſicke then moſt neceſſarie to the patient, in the extremitie of his impediment: ſo is charitie moſt commendable to be extended when the times are extreame. For this cauſe *Barnad* reckons this to be one of the three kinds of martyrdome without bloud: *Caſtitas in iuuentute, parcitas in vbertate, largitas in paupertate. Sent.* 114. Chaſtitie in youth, ſparingnes in plentie, liberalitie in penurie. Therefore happie is he that hath and doth giue to the poore in theſe times, ſince G.O.D hath offered oportunitie to effect it, conſidering what *Salomon* ſaith, *Hee that giueth to the poore is bleſſed. Pro.* 14.21. *and ſhall not want his reward:* as appeareth amongſt the beatitudes in Matth. 25.

Theſe times require that men ſhould haue pitifull hearts, liberall hands, bountifull houſes, to helpe the poore. *The liberall*

rall person shall haue plentie. Prou. 11.25. Let not the poore famish by you when you may feede them: when you liue in waste, let not them perish in want, lest ye be guiltie of their deaths. *Nam quicquid consumit superflue, subtrahit indigenti, imo tot indigentibus quot posit ex superfluis suis subuenire expensis:* For *Hierome* sayth to this effect, whatsoeuer is cõsumed wastfully, is withdrawne from the poore, yea from so many poore as might bee relieued with those superfluous expences.

If a poore man in his distresse come to borrowe a little money, deny him not: *From him that would borrow turne not away thy face*, sayth Christ, Matth. 5. 42. or if he cõmeth to buy a pecke of corne, let him haue it: following the example of *Nehemiah*, who lent both money and corne to the poore people in their distresse, Nehem. 5. 10. Who can see his brother want cloath to couer his nakednes, when hee hath many suites of garments

ments lie by him? or want nouriſhment to ſuffice nature, whē he hath enough to ſatisfie many? Let him heare what *Baſill* ſayth: *Panes famelici eſt quem tu tenes, nudi eſt tunica quam in conclaue reſernas.* It is the bread of the hungrie which hee withholdeth, the coate of the naked which hee reſerueth in his wardrope or chamber, and therefore hee hath iniured ſo many men as he might ſuccour or relieue. Nay rather as another of the Fathers ſayth: *Ideo ſcias te tantorum bona inuadere quantis potes nec vis præſtare.* Therefore thou mayſt know thou haſt inuaded the goods of ſo many, to ſo many as thou mighteſt and wouldeſt not diſtribute or lend.

A iuſt man will bee mercifull to his beaſt, ſayth *Salomon*, Prou. 12. 10. much more ought you to your brethren. If we ought to lay downe our liues for them, 1. Ioh. 3 16. much more you ought to relieue them. If one beaſt will in his kind compaſsionate an other, much more ought

ought one Christian to cõmiserate another, least hardning his heart with the rich man vnto *Lazarus*, he be rewarded as hee was with the torments of hell fire.

There be three sorts of poore people which haue neede of succour and sustenance this hard season.

1. Such as are aged and impotent.

2. Such as would worke, and cannot come by it.

3. Such as worke, and cannot liue of it.

1. Such as are aged & impotent. These are to be prouided for, not onely by Statute law, by weekly contribution, but by Morall law, as there is not any so ignorant but knoweth.

2. Such as would worke, and cannot come by it. It is lamentable to beholde how many are inforced to begge & liue in want, because they are not set a work: the season is so hard, that many are more readie to turne away their seruants, then

to giue intertainment to workmen. The Apoſtle willeth, that ſuch as will not worke ſhould not eate. 2. Theſſal. 3. 10. It followeth from thence, that ſuch are worthie to eate which are willing to work: but if they cannot come by work, how ſhall they liue of nothing? if they ſteale they ſhall be hanged: therefore begging is better of both.

The Dutch-man farre exceedeth the Engliſh-man in this: if you goe into his countrie beyond the Seas, or obſerue his courſe in their companies within this land, you ſhall ſee that hee will not ſuffer one of his owne nation to begge: if hee can labour, he will ſet him on worke: if he cannot, he will relieue him: howſoeuer he be, ſuch order ſhall be taken as ſhal bridle him frō begging, becauſe he deemeth it a notable ſhame to begge, or ſuffer a begger in his companie: reſpecting what *Syrach* ſayth, *That it is better to die then begge. Eccl.* 40.

3. Such as worke and cannot liue of it:

it: The olde prouerbe is, Beware your iawes go not before your clawes. Corne and all other things are ſo deere at this day, and mens paines nothing conſidered with the prices, that there be many Artificers and labourers, that cannot maintaine their charge with their worke, though they toyle day and night, as *Iaacob* did. Gen. 31. 40. Now alas, one can haue no more of the cat but his skinne, nor of a poore man but his paines: and therefore to relieue ſuch a one, in this caſe and theſe times, is oftentimes a more charitable deede, then to giue almes to many an one that goe from doore to doore. My reaſons are theſe.

1. Many begge which haue no need, when many of theſe worke and yet liue in want.

2. He that goeth frō doore to doore, is ſure to get ſomewhat at one houſe or other: theſe can haue nothing but what they get with their hand-labour.

3. Some goe a begging only to relieue

themſelues: theſe applie their time to maintaine their familie.

4. The common begger will craue almes to quench his hunger: theſe had rather ſit ſtill and ſterue then goe a begging.

Now in theſe caſes, when one worketh and yet wanteth, and another beggeth that leſſe needeth: when one dependeth vpon his owne hands, and another vpon other mens houſes: when one toyleth to maintaine many, and cannot, and another beggeth but for himſelfe: when one had rather dye then begge, and another rather die thē leaue begging: which of theſe to helpe and relieue, is a work of greateſt charitie?

2. *For the Poore.*

YOu muſt bee content with that croſſe God hath layd vpon you. *Videntes anguſtias Chriſti facilius veſtras portabitis*: The ordinarie Gloſe ſayth: Beholding

ding the miſeries of Chriſt, you may the more eaſily beare your. Haue you neither houſe, land, or worldly poſſeſsions? ſo had not he: if you thirſt and hunger, ſo did he: inſomuch as one ſayth of him, *Tota vita Chriſti, &c.* That the whole courſe of his life was ſpent in paſsion or compaſsion. Now ſo long as the members ſuffer no more then the head, it is tolerable and comfortable. As *Barnard* ſayth, *Magna conſolatio membris ex capite:* The head miniſtreth great conſolation to the members.

Repine not to ſee others poſſeſſe plentie, though you be oppreſt with ſcarſitie: for God can mollifie their ſtonie hearts to make them diſtribute, or take away your ſtomackes to aſſwage your hunger, or change of a ſudden your ſcarſitie into plentie.

Bee not ſo raſh to reuile and raile of men, conſidering what S. *Hierome* ſaith: *In verborum pondere conſiſtit probatio vitæ humanæ:* A mans credit and con-

ſiſtence dependeth vpon his ſpeech. Remember what *Salomon* ſayth: *He that keepeth his mouth keepeth his life.* Pro. 13.3

If men in your diſtreſſe giue you any thing, bee not skornefull, but thankfull: a little thing eaſeth where there is nothing.

If they giue you nothing, do not curſe them, but pray for them: for their reward is the leſſe.

If you ought not to reuile and raile of men, much leſſe ought you to riſe vp againſt men, as though you would redreſſe things, as comptrollers, or take away other mēs goods by violēce, which is repugnant both to diuine and humane law.

If this ſcarſitie were made of man, you haue no reaſon to reuenge: for it belongeth vnto God. But ſeeing (as you haue heard before) it is the work of God, you muſt knowe, that the more you aſcribe the meanes of it to man, the more you impaire the maieſtie of God: and when of

of impatiencie ye riſe vp againſt men, as authors of it, you doe nothing els but repugne againſt God for his puniſhment, and conſequently cauſe him to followe you with more afflictions.

5. *How to gather conſolation by this ſcarſitie.*

Comfort may be drawne two waies, from
1. Reaſons.
2. Examples.

1. *Reaſons.*

1. Albeit we haue corne in ſome ſcarſitie, yet we may haue it for money, and that is a great benefit: can wee not beare with a yeare or two of ſcarſitie, when wee haue poſſeſſed many yeares of plentie, ſeeing both come of the Lord? *Seneca* an Heathen man could ſay: *Vir bonus quicquid ſibi acciderit æquo & læto*

animo ſuſtinebit ſciens hæc lege diuina accidiſſe: A good man whatſoeuer happeneth to him, he can beare it with a ioyfull mind, knowing that it came to paſſe by Gods prouidence. Therefore let not the Heathens condemne vs.

2. This ſcarſitie may bee ſent for our triall to ſee how we will take it: if with patience wee profit by this milde correction, the Lord will take pitie of vs: but if wee ſtriue againſt his worke, hee will purſue vs with his wrath.

3. Although this puniſhment portends an argument of Gods anger, yet the end of it is a token of his loue: *For whom he ſcourgeth he loueth*. As gold is refined by fire, ſo is man by afflictions. Temporarie puniſhments are meanes to free vs from eternall torments: therefore I ſay with *Gregorie*: *Durum non æſtimes quod pateris dum ab æternis cruciatibus libereris*: Eſteeme not that to be hard thou doeſt

doeſt ſuffer, ſince thou art freed from euerlaſting paines.

4. What though God afflicteth vs? Hath he not promiſed, that he will neuer faile vs if wee feare him? *Auguſtine* hath a comfortable ſaying: *Paſcit contemnentes ſe, & deſerit timentes ſe iniuſtus videretur:* God feedeth ſuch as deſpiſe him, & therefore he ſhould ſeeme vniuſt to faile ſuch as feare him. *Dauid* ſayth: Hee that ſeeketh the Lorde ſhall lacke no manner of thing that is good. Pſal. 34. 10.

5. The power of God is ſo infinite, that hee can preſerue vs without, and againſt meanes, if wee depend vpon his prouidence: therefore what cauſe haue we to diſcomfort, conſidering what he ſayth: *Caſt all your care vpon me?*

2. *Examples.*

1. We are not ſo bitten with penurie (although all things bee very deare) that we are inforced to giue 80. peeces of ſiluer for an Aſſes head, as the people of Samaria did in the time of famine. 2. King. 6. 25.

2. We are not ſo oppreſſed (although ſome of the poorer ſort may be) that wee are conſtrained to gage our lands, vineyards, and houſes for corne, as the people of Ieruſalem were, Nehem. 5. or to ſell them, as the Egyptians did in the time of famine, Gen. 47. 20. to take vp prouiſion of corne to keepe their families.

3. We are not ſo deſtitute of corne, as the Canaanites were, neither driuen to ſuch a ſtraite that we are conſtrayned to trauell into a ſtrãge land to take vp corne, as they did: for wee haue ſome competencie

tencie of corne within the land, they had none: our ſhippes fetch corne of godlie policie to beate downe the price, they were forced of extremitie to trauell for it, to auoyd famiſhment.

4. Wee are not vrged as the people were in *Pharaohs* time, when the great famine was, to offer vp our ſelues in bondage and all that we haue, as they did for corne. Gen. 47. 19.

5. Wee are not inforced, as the woman of Samaria was, to eate her owne childe for hunger, by reaſon of the great famine in thoſe daies.

Theſe examples conſidered, wee may ſay with Saint *Gregorie: Facta præcedentium recolamus, & non erunt grauia quæ toleramus:* Let vs call to memorie the deedes of ſuch as went before vs, and thoſe things will not be grieuous which we ſuffer.

That

That God which preſerued *Moſes* when hee was caſt amongſt the flagges; *Noah*, when hee was in the floud; the three Children in the firie ouen, and *Eliah* in the time of famine, is able to ſuccour vs in ſcarſitie, and to ſupplie our want with plentie: which God graunt.

Barnardus Epiſt. 87. de Sanct. victo.

Videtur plus nouitatis curioſus quam ſtudioſus veritatis.